



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tiquity, and attributing to them an influence and an excellence not quite justified by the experience of outsiders who have had dealings with them. Not being a Greek, he of course represents the Greeks as the basest and most treacherous of the Sultan's subjects, a bright, but alas! such a wicked people. Like Lamartine, he makes a hero of that sick and effeminate ruler who is the heir to the honors of Osmanli tyrants. His opening chapter on Orientalism is as amusingly profound as his closing chapter on the "Future of Turkey" is delightfully indefinite.

Many of the anecdotes in the volume are quite new, and some of the opinions are original. The author believes that the Turks are the descendants of the lost tribes of Israel; remarks that "mourning for the dead" is considered by them *to be a sin* (has he never heard the howlings of women in their grave-yards?); says that your Osmanli *never* gives "Salaam Aleikum" to an infidel; sets the wells of Marah at *two days* east from Cairo; justifies the murder of the Janizaries as a most righteous and religious act; insists that the Germans are more ignorant of the art of smoking than any other people; tells some strange stories about the Jews, and vehemently combats the notions of the harem which prevail in, or rather (to use his frequent word) *per-vade*, the West. On the whole, however, the book is candid and reliable, composed in an excellent spirit, and with some artistic skill.

5. — *The Bay Path. A Tale of New England Colonial Life.* By J. G. HOLLAND, Author of the "History of Western Massachusetts," etc. New York: G. P. Putnam. 1857. 12mo. pp. 418.

NOT every one who is skilled in antiquarian research, and able to compile a good history, succeeds in writing an historical novel. In the work before us, however, Mr. Holland has proved that the gifts of the novelist and the historian are not incompatible. The characters of his tale are well conceived and well sustained, and the story, though quiet and sober in its coloring, is interesting from beginning to end. The descriptions of scenery are those of a careful observer, and the exhibition of opinions, dogmas, and religious differences, as they were two centuries ago, shows that the author's sympathies are large, generous, and catholic. The story has a perfect unity, and the attention of the reader is never diverted from its principal personages, — the families of Pyncheon the magistrate, Moxon the minister, and Woodcock, the rude and free outlaw. There is an adherence to facts in dealing with these personages somewhat closer than is usual in historical novels. The Colonial Records give authority for most of the statements, and

the assertion of the Preface that the tale is only a "section of history" is veracious.

Mr. Holland, as it seems to us, has not been equally successful in reproducing the manners and the conversation of the Puritan age of Massachusetts. The language which his men and women use is not the traditional language of the early settlers, or such as is left to us in their private journals or their printed sermons. Woodcock's vulgarisms are those of a later generation, and give us no good idea of the familiar speech of the humbler classes among the settlers of New England. We have never before seen the word "*tuckered*" for "*tired*" in print; and the use of the word "calculate," for "think" or "intend," is later than the seventeenth century. Other instances of the incorrect use of words might be noted. It may be said, however, that adherence to the ancient dialect in such a story would make its conversations insufferably tedious.

6. — *Germany. Its Universities, Theology, and Religion; with Sketches of distinguished German Divines of the Age.* By PHILIP SCHAFF, D. D., Professor in the Theological Seminary, Mercersburg, Pennsylvania. Philadelphia: Lindsay and Blakiston. 1857. 12mo. pp. 418.

DR. SCHAFF apologizes in his Preface for the unconscious "Germanisms and other defects of style" of one who now, for the first time, ventures to publish an extensive work in a tongue not natively his own. The mistakes of style are much fewer than might have been expected, the most frequent and important being the omission of the auxiliary verb "have," in the use of the perfect tense. The writer's meaning is always clear, and his sentences have a Saxon terseness and vigor.

Dr. Schaff is not exactly a bigot, yet his sectarian prejudices are rather strong, and he does not write about the Rationalists and the liberal thinkers of the German Church as an impartial critic ought to write. His book is a sketch rather of the Evangelical parties in the Universities and the Church of Germany, than of their actual and complete religious position. As far as it goes, it is reliable; but it does not, as we think, go quite far enough. As a condensed statement of the shades of opinion in the Reformed communions, the relation of the Lutheran to the Calvinist party, the prevailing theological influence in the principal Universities, the movements for ecclesiastical union within the last forty years, and the changes which have passed upon religious